The Bombay Guardian.

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WEEKLY REVIEW.

—Mr. Gregory, H. M.'s Consul at Swatow, says concerning opium-smoking:

"As far as my own experience goes, I may safely say that half the men, at least, are smokers. Of twelve coolies who were with me on a late journey five smoked, but only two had the craving. A junk's crew, eleven in number, smoked to a man; but only two, again, were unable to dispense with the narcotic. That excessive opium-smoking is an evil is undeniable, but to call it a "disaster to the country," and to say that it is "sapping the life of the nation," is an exaggeration which begs a great many questions. I am speaking, of course, more especially of Szechuen. Where opportunities are equal, opium seems to be more seductive than alcohol, but not so generally hurtful."

It is obvious that men must smoke for some time before they become dominated by the appetite. That two out of half a dozen opium smokers should have the craving is what we might expect. But that the craving is something terrible and in the generality of cases shortens the life of those who are subject to it, cannot be disputed. Which is worst, Alcohol or Opium, we know not. Cholera may be worse than scarlet-fever, but we pity the man who is attacked with either.

—At Palma in Spain, a paper called the *Democrata* took notice of a procession in honour of the Dogma of the Immaculate Conception. It gave a satirical account of the images great and small, with their dresses, the priests and their dresses, the dramatic show, the devout women in their habits and their indevout followers. The editor was prosecuted. Don Ramon Obrero, advocate, pleading for the editor, said:

The author endeavoured to show what religion is by denuding it of that which is ridiculous, which is a service necessary to be rendered, for in the present day religion is not so much in the soul as in outward appearances: it is not inward worship, offered by the soul, but an external, exaggerated, and ridiculous form. The clergy have lost the spirit of the Gospel, and have instead of it a hatred of civilisation, wherefore it is necessary to snap the bonds which this kind of religion would lay upon the spirit of humanity. At this day the worship we see reminds us of heathen spectacles. It is paganism and idolatry. It is no more what it once was, the life of life; and the abuses of men do but prejudice true piety. This heathenism is just what the article was intended to attack."

The editor was acquitted and the court ordered that the copies siezed be returned to the proprietor. This looks like progress. This very week we have seen in Bombay, in the public streets, Roman Catholics, Portuguese, dressed fantastically and masked, dancing, singing, and drinking under the plea of religion, and it may easily be understood what ideas of Christianity are conveyed to the Hindoos by such exhibitions. The same priests that encourage them in such *tumashas*, take good care that they shall not get acquainted with the word of God.

—It is rather enlivening to keep track of the more advanced Brahmos. According to the last information given by the *Indian Mirror* they are about "to try to draw inspiration" from particular saints, not living saints, but dead ones. "A spiritual pilgrimage to Moses will be shortly undertaken," is the announcement. Only earnest devotees are invited to join the party. The last time that Moses appeared was on the Mount of Transfiguration, when a voice was heard requiring men to hear the well-beloved Son, not Moses.—It was Fichte, if we remember rightly, who at the commencement of one of his lectures, said, "To-day, gentlemen, we create God." The Baboo Chunder Sen, in his recent lecture on God-vision, shows us how to create God. Here is an extract from his lecture:

Unite in a personal unity the various fragments of a divided Deity scattered broadcast over the world, and adored separately in different ages by different schools of religion and philosophy. Bring all these broken units into one focus, and you will see in this beautiful synthesis a perfect and harmonious whole, the very Living God of the universe, neither Imagination nor abstraction, neither the one thing nor the other, neither fetish nor idol, neither man nor angel, neither superstition nor metaphysics, but the true God of heaven and earth.

—We have received the *Indian Methodist Watchman* for February. Its contents are as follows: Holiness, Ministerial experiences; Signs of the Times; The Parsees; England's Golden Calf; Be ye Separate; Church congress at Swansea; Methodists and Methodist Literature; Heroines of Methodism; The Letter without the Spirit; Facts; the Christian woman's Dress; Young Folk's Column. Class-meetings. Goolburga Orphanage. Our India Conference, and other smaller articles. The subscription is only Rs. 2 a year, and we recommend every body to get it. Address Publisher, Methodist Book Agency, Bombay.

—We have been favoured with a copy of the Report of the Girgaum C. M. S. mission Church, Bombay, under the care of the Rev. H. C. Squires. The Rev. Apaji Bapuji is pastor of the Marathi Congregation. The average attendance at the Girgaum Sunday School has been 52; of that at Calbadevi, 31; of the Marathi S. S. 14. The Library contains 583 volumes. There are evidences of progress in church life and church interest. The report says:

"Every congregation of Christian people in this land ought surely to undertake as a congregation, some direct missionary work to the non-Christian people by whom they are surrounded. It is hoped that in the course of the year some such Missionary Association may be formed in connection with our own congregation."

A scripture reader has been employed to visit servants in the employ of Europeans. The Subscriptions to the Pastoral Aid Fund amounted to Rs. 3,344, and Rs. 3,034 were raised for congregational purposes, relief of the poor &c. &c.

—We are glad to see the "Life of Robert Annan" reproduced in the Marathi language and published by the Bombay Tract and Book Society, under the title of "The Christian Hero," *Kristi vir*. The translation is the work of Mr. W. S. Price, formerly of the Rev. Survey. Though many years have elapsed since he retired and went to England, Mr. Price has been unwilling to give up his use of the Marathi, and has spent a portion of his time in translating this little work, which is well worthy of the attention of the people of this country. It is the memoir of a man who for many years was the slave of sin, was powerfully converted to God, and during the remainder of his life was characterized by singular devotedness to the service of God and of his fellow-men, receiving at his death the honours of a civic funeral from the town of Dundee, though never more than a humble stone-cutter.

—It cannot be said that tha Afghans have ceased to make themselves felt as a resisting power. *War à l'outrance* seems still the cry with them. It is important that the English should keep their communications well open, and this is not always easy. We can scarce credit the report that the English ministry are proposing to release Persia from the treaty which binds her not to endeavour to take Herat. Such a back-handed stroke might be bad for Afghanistan, but we do not think that it would be good for England.

It is good to remember that there is nothing so displeasing to the Lord as a disposition to disparage the attainments of others. One who aims in all things to please God will feel the necessity of recognizing the grace of God bestowed on others. A man may be thoroughly consecrated and yet he may come behind others in many gifts, and he will show that he is led by the Spirit by his readiness to acknowledge the gifts which others have and he has not. The aim of the great Head of the Church is to effect the most complete union possible among his people; to this end, he makes them dependent on each other just as the different members of the body are dependent on each other; and in order that there may be this interdependence it is necessary that one should have gifts differing from those of his neighbour, and that each one should acknowledge ungrudgingly and with thankfulness to God the gifts in which others excel him. The wisdom that is from above is impartial, and will lead us to dwell with more complacency on the fruit of the Spirit as it appears in others, than as it appears in ourselves. True humility is much more pleased with the humility of others than with itself; For the eye is made to mirror external objects, not to look within.

MEN are eager for power, but do not consider that power means responsibility. There is no power but of God, says the Apostle; not that God approves the means employed by men to obtain power, but that apart from the consent of God their best laid plans would not obtain for them what they seek. Nero was on the throne of the Roman Empire when Paul wrote this, though no man would dream of saying that God was pleased with the conduct of Nero. Nero was a scourge of humanity and God permitted that men should have such a scourge. If the Romans had been humbly waiting upon God in the acknowledgement of their sins, with a sincere desire to know and do his will, the probability is that God would have given them a ruler who would have governed them with more benignity. But there was no such movement as this, though what they had gone through might well have led them to renounce their confidence in their false systems. God had given them power over the nations of the earth, and because they were unmindful of the responsibility that accompanied such accession of power they were themselves given into the hands of mad despots. But while God continued to the Roman emperors the power they had, it was the duty of Christian and all other subjects to obey the laws, which, in the main, aimed at the punishment of evil-doing and surrounded with protection those who sought peace and equity. The responsibility to obey, attaching to the people, did not diminish in the least the responsibility of the governing power to govern rightly, but rather intensified it. As far as regards extent of dominion the British Government of the present day may be compared with the ancient Roman Empire. Happily for the world, the British Government is actuated by principles and maxims such as the Emperors and the senate of Rome did not dream of, principles engendered by Christianity though by no means all that Christianity would desiderate. The remarkable thing is that the extension of the domain of the Empire goes persistently on, notwithstanding that the policy of the country is against annexation. England does not think that she can afford to disregard the other great powers of Europe, and is constantly afraid of exciting their jealousy and occasioning their interference by the annexation of other countries. We never could see that the presence of a Russian embassy in Cabool was any reason for war between this country and Affghanistan. Once involved in that war we must accept the resposibility connected with the new order of things. An embassy is established at Cabool, but without that protection that was demanded by the circumstances, and the embassy is miserably destroyed. Her Majesty's armies have gone back with a determination to subdue the country. When this shall have been fully accomplished, the British force, we are told, is to be withdrawn. We do not believe it. When the country is subdued they who have done it will find that Providence has laid upon them a responsibility to do the best they can for the country. The fact that at this moment there is war between the Heratees and the Caboolees, is sufficient indication of what would be the fate of the country if the British force were withdrawn. The British had no business to go there in the first instance; but now that they are there they cannot lay aside the responsibility that rests upon them to do the best that they can to secure a tranquil and pacific state of things. Were our force withdrawn the country would be either given up to desolating anarchy, or some individual who has no manner of claim to the throne, will get the power in his hands, and employ it for any thing but the amelioration of the people. The nation is not a nation in any proper sense of the term, but a conglomeration of tribes, intensely opposed to each other, Ishmaelites, with every man's hand against his neighbour. A strong foreign Government, impartial in its administration, guarding carefully the rights of all alike, and compelling men to desist from their sanguinary strifes and cultivate the arts of peace, would be a blessing to the country, and make the country a blessing to its neighbours, instead of a continual menace. And in doing this let England make it very evident that she is actuated by pure motives; then, if Russia or any other country find fault, they will do it to their own reproach.

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SENTENCE OF DEATH.

THE penalty of death denounced on Adam, in case he should transgress the law of God, is thus explained by Mr. White, in his "Life in Christ:"

"We conclude that the original threatening was intended to signify a literal, immediate, and final dissolution of the nature of Adam as a man; his death in the ordinary sense of the word, without any reference whatever to the state or even to the survival of the spirit beyond."

If the reference is to what Adam would have been likely to understand by the threatening, it is unquestionable that he would have considered the words 'in the day' as signifying what would happen to him immediately upon the transgression of the command and not something that would occur nearly a thousand years afterwards. Now we believe that the threatening was executed the very day in which he ate of the forbidden fruit, and that Adam recognized its fulfilment; just as a man condemned to imprisonment for life and taken to prison the day in which he is sentenced, knows at once what imprisonment means, though as the days of his punishment go by, he may attain to a keener sense of its full significance. In our opinion, the death of which the threatening speaks is that condition into which a man's nature is brought by forfeiture of the favour of God. Man's true life is in union with God, whereby the perfections of God and the resources of God are available for him to secure the well-being of his nature, as the resources of the vine are available to secure the well-being of the branch that abides in it. "In thy favour is life," says the Psalmist. The true blessedness of Adam and Eve in Paradise was in the fact that the Lord of Paradise was their Friend and Counsellor. It was because of his manifested favour that they had nothing to fear from the beasts that were so much more formidable than themselves, or from any other created thing. If they had continued to dwell in the realization of his favour, the suggestion of the serpent would have had no power to influence them. All the efforts of the tempter were to make them renounce their opinion of his favour. As soon as the consciousness of sin got possession of their hearts, a gloom came over the face of universal nature. Before, it spoke to them in a thousand tongues of the love of God, but now it spoke to them of his displeasure. They who have experienced the horrors of profound conviction know very well that there is no torment comparable to it. Under its terrible sway men have been insensible of the severest physical suffering. Adam knew nothing about what men call death, the dissolution of the body; but the forfeiture of the favour of God was a very real intelligible thing. The uttered sentence, the actual expulsion from Eden, these were demonstrations of displeasure, but, neither in time or in eternity, would he, if he remained unsaved, fully understand all that is meant by the forfeiture of the divine favour. As all possible good is contained in the love of God, so all conceivable evil is contained in the wrath of God. There is no reason to doubt that Adam availed himself of the provision made for the salvation of sinners and found life in believing on him who was represented by the slain lamb offered in sacrifice. But if he was not dead in the sense intended by the penalty, how could he receive life? To say that he was saved, and that the penalty of his transgression was executed some 930 years after is a statement that seems to carry its own refutation with it. The Apostle Paul says, "If one died for all, then were all dead; and he died for all that they who live should not henceforth live unto themselves but unto him who died for them and rose again." One died for all because all were dead; they who have life need not that one should die for them. "Ye have no life in you," said Christ to the Jews. "This is eternal life that they might know thee the only true God and Jesus Christ whom thou hast sent." "For me to live is Christ," said Paul. "Not I, but Christ liveth in me." "And you, who were dead in trespasses and sins, hath he quickened," (made to live.) The Gospel of John may be said to be an exposition of the *life* that we have in Christ, and, as *we* read it, it is from beginning to end, an elucidation of the idea that salvation consists in being brought into spiritual union with God. United to God, it follows that by the power of the Spirit of God, the believer is conformed to Christ as he was in this world, and then passes to a participation of the glory that Christ has with the Father. In the second edition of his work Mr. White is constrained to admit that "life, in the Scriptures, used in relation to the gift of eternal life, undoubtedly carries with it associations of holy spiritual blessedness; and death, when spoken of as the penal destiny of the wicked, undoubtedly carries with it in all cases associations of sin and suffering as its consequence, suffering leading to destruction." How this comports with the oft-repeated affirmation that the threatened penalty of transgression, was literal death, a loss of life for the compound man, we do not see. Death in the literal sense is just cessation of existence, and it is difficult to see that an expression that signifies simply this can carry with it associations of sin and suffering. The sin and suffering, in Adam's case, were experienced by him for 930 years before that which was expressed by the

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doom came to pass. We must however do Mr. White the justice to say that he views the threatening made to Adam to signify not a remote death, but an immediate one, "a literal, immediate and final dissolution of the nature of Adam as a man;" "there seems to be nothing in the language employed intended to convey any other idea than that the punishment for transgression was immediate destruction." Any why was not the sentence executed? "From the moment of the sin, the action of redemption began at once to unfold itself, and the sentence of death is postponed not repealed." One of the elements of the death denounced was immediateness; but actually there is no immediateness, the sentence being deferred for many centuries, because of a system of grace interposed. So that after all the sentence did not take effect till the end of 930 years. The serpent was, after all, not very wide of the mark, according to this view, when he said, 'ye shall not surely die.' Their death was nine centuries off and consisted simply in the cessation of their earthly existence. If we bear in mind that that which men call death is simply the cessation of existence, and then consider the awful character of that change which Adam underwent the very hour he sinned, it seems to us that the former could not for a moment be compared to the latter. But if death be the forfeiture of the divine favour, violence is done to none of the statements of Scripture. The favour of God will naturally reveal itself in securing, in the proper time and way, the highest purity, happiness and serviceableness of the saved one; the wrath of God will naturally manifest itself in the moral ruin resulting from separation from God and an environment corresponding to this ruin. There is, as we know, an interposed system of grace securing to all men the opportunity of becoming acquainted with the mercy of God, and of recovering the favour of God through the Lord Jesus Christ.

REMINISCENCES. LVIII.

We pass over many pages covered with notes and thoughts suggested while reading Lessing's Laocoon or the Limits of Poetry and Painting, Stewarts's Elements of the Philosophy of the Human Mind, and Guizot's Lectures on European Civilization, and come to the introductory remarks of 1843. Homunculus found that in 1842 he had made notes on 105 volumes, had probably read 150, in some previous years had read more volumes, but had never read so much.

1st of January, 1843. I have seen with reluctance the departure of a year to which I owe perhaps more than to any of its predecessors. Perhaps it is the first time in my life that in reviewing the experiences and performances of the past year, I can congratulate myself upon the former, and consider with unmixed approbation the latter. Yet it would be most difficult to render this intelligible to another. My outward circumstances have gone *peggiorando;* the things I have attempted out of my chamber have fallen through, until I could not but admire the constancy and consistency of the *sors* that manages or rather mismanages the external events of my life; my material prospects are precisely what they have always been when at the worst. Yet I am contented in the best sense of the word. I remember none of my mishaps with regret; they none of them affected me longer than was absolutely necessary for producing the good results for which they were fitted. The fact is, my present glad state of mind is explicable with a word. I am sensible of very considerable mental progress. I have formed the best habits possible, and have so fitted and involved myself in them that I will not easily be stript again. I have brought my imagination under a certain degree of control and will no longer owe to it the great but inane and unfruitful pleasures which I was daily wont to to draw from its exhaustless resources. I no longer employ myself in opening fanciful vistas into the future, but occupy myself simply with the place I stand on. As one who makes a path through a dense forest, having chosen my path I pursue it by line and compass, and do not listen to the suggestions of child eyed imagination and follow here and there, right and left, a visionary and unprogressive route. A man has a multitude of judgments whose truth he sees but will not grasp; this is my state, but in the last year I have laid hold of most of these truths and begun to utilize them. I have not improved the theory of my character, but have commenced reducing it to practice. I was accustomed to languish for independence, even when I saw it well within my reach; I cajoled myself into the belief that there were kinds of indendence, and only one of them the boon I desired. But I perceive that real independence is one, though the means of its attainment differ; and that the most practicable means are the best. I made up my mind to this effect: The things that I have reluctantly dispensed with, I *can* dispense with and may as well joyfully dispense with. I always possessed in an eminent degree the faculty of removing my thoughts from a displeasing object, to those that please. I made another and greater effort, and taking them from those that simply please and do not profit, I directed them to those that profit and therefore conduce to pleasure. I have made some progress toward the acquisition of a good prose style, an acquisition whose immense importance only dawned upon me as I advanced toward the attainment of it. I perceive that until this last year, the most essential means of improvement was neglected. It is like a new sense. Poetry only developed a fragment of my mind; a development that was injurious to the whole. All partial culture has an inevitable tendency to enfeeble and exhaust the soil. When the faculties are all equally cultivated the mind will yield Egyptian harvests.—I have been thrice humanized; once, through the imagination, once, upon compulsion, and once through admiration. The last endures. I have had one, the most fortunate escape of my life. To conclude: that which I always sighed for I now deprecate, change.

Goethe (on Laocoon) pretends that in works of art, independent of the beauty of representation, there should exist a certain beauty in the general outline, a symmetrical figure that would please the eye at a distance where the character of the whole would be imperceptible; in fact, an architectural ornament. I cannot agree with him. Some most indifferent artists attend to this. A line connecting the heads in Bassano's pieces describes usually some pretty figure, when there is no other beauty to be discovered. Because the pyramidal form of the Laocoon group pleases the eye, it does not follow that it should be a rule of art to obtain this effect.

With more justice he insists that when an action is represented, the complement of the action should be exhibited. That is, when an object is delineated in some relation to another object, that other must not be omitted. And he mentions a few examples of works that fulfil this demand. He does not however refer to the Apollo Belvedere. It would not be possible, however, to give the complement of this. The eye of Apollo follows his arrows into impenetrable space, the object of his vision is as far from him as earth from heaven. He, the God, could penetrate this infinitude with a glance; but it would take humanity long to traverse it. If we saw the Python, the Apollo would lose greatly; the proximity would rob him of his divinity, and like Admetus, we would not know the God.

January 10. I no longer take delight in history; to tell the truth I find it most wearisome, even the best. The changes in its chime are so few, the repetitions, with merely adventitious differences, so endless, that my mind grows obtuse under the great monotony. There is so much that is stereotype that I look long in vain for a novelty upon which to fasten a train of thought. Until the age of 19 I had a passion for this kind of literature; and for some years latter I continued to read much of it, rather from a notion of its value than from a pure taste for it. How has it benefited me? Not at all, if its permanency in memory be a test. The whole mass is swept as completely from my grasp as though it had never been within it. Of the 1000 volumes that I have probably read, all would now be new to me and all superlatively dull. The very titles of many have escaped me; how completely dead then must their contents be to me. Fortunately I know that such is not a sure test. For whatever is read *con amore* is not profitless. The histories that I studied with interest, undoubtedly exercised my judgment and have perhaps contributed to the education of my mind more by their suggestions than by their communications. History, as it is often written, is more removed from nature, from the sphere of ordinary life, than even the censured extravagances of romance; and in fact, when the historian dashes his page with a tint of romance, the interest this inspires is an evidence of an approximation to the nature that makes us all kin. The great error of many historians is the assumption of dignity. They overlook the generality of mankind and refuse to look a poor child of nature honestly and affectionately in the face.

LIFE OF DR. DUFF. VOL. II.

We go on with our extracts from this volume. Here is what Dr. Smith says about the Government Educational system in India:

"It is deeply to be regretted that the Natives of India of all creeds, have not independently sought to supply education to their children after their own fashion. They began to do this in 1813, in the Hindoo College. But they always childishly fell back on Government for public instruction, as for political and administrative development. As between them and the missionaries, a fair grant-in-aid system would have brought out the self-reliant Natives, and men of Dr. Duff's stamp at least had no fear of the issue in so fair a field. But as between Government and the missionaries—a Government necessarily neutral in principles and secular or antichristian in practice—the Churches and the parliament of the Governing country see all that is good in Hindooism destroyed, while that alone which can fill the moral void and supply the spiritual motive power is officially discouraged. It is the orthodox Hindoos, in every generation, who are the present victims, as they bitterly complain. But it is the public security and contentment, the national progress and peace which are threatened, as Lord Northbrook and Lord Lytton have lately confessed. The churches and their agents are meanwhile injuriously checked by the unparallelled patronage, by the Indian Government, of a system of purely secular public instruction, in defiance of the Despatch of 1854, which Dr. Duff, as we shall see, devised as a fair remedy to all."

It appears that all the Bengallee converts, being familiar with English, worshipped along with the ordinary congregation of the Free Church in Wellesley Square, until

October, 1848, when, only, a separate pastorate was formed.

When about leaving Scotland for India for the last time, in 1855, Dr. Duff, addressing the presbytery, said:

"If I had a congregation in any great city, I would act thus: not confining my home evangelistic labours to week-days or even the mornings and evenings of Sabbath days, I would from time to time say to my people, we must cease to be selfish; you must deny yourselves and I must deny myself; and therefore in the afternoon I will get another person to take my place in the pulpit while I go down yonder and speak to poor souls who have never got any of the bread that came down from heaven. And why should this evangelistic process be confined to the ministry? Why should not all the godly membership of the church take their share, according to their varying capacities and opportunities, in this blessed work, some in one way and some in another? Ah! were this better spirit to prevail more widely through all Protestant churches, the spirit that would prompt men to be not receivers only but dispensers also of what they had received, the spirit that would lead all ecclesiastical bodies to make the doing of some active work for the Lord, in his own vineyard, as indispensable a condition of church-membership as the abstract soundness of a creed and the outward consistency of a moral life and conduct, what a strange and happy revolution would soon be effected."

We are persuaded that Dr. Duff is right in what he here says, and that a man who is a true pastor to a flock may reasonably expect that the flock will have less and less need that he should devote his time to them. When a Christian pastorate is successful the evidence will be found in the fitness of those who have been pastured to become guides of others, and in the joy with which they will seek to make others partakers of their advantages. The sacred writer of the epistle to the Hebrews considers it a great reproach to those whom he is addressing that when for the time they should be teachers, they still needed to be instructed. Let him that heareth say Come, is one of the last exhortations of Scripture, Christ's last word to the churches, so to speak. The hearer of the Gospel cannot be said to have heard it rightly, unless he himself begin to sound the glad tidings in the ears of others. If this is true of churches in Europe, it is none the less true of churches planted in this country. If our Christian congregations would just understand that they have no business to be sitting and listening to the word year after year, without interesting themselves in those outside who hear it not, and without seeking to give others what they have already received, it would be a most hopeful sign. They would profit immensely more by the word that they do hear, would get more light and blessing from one sermon than they now do from half a dozen. We remember a good man who formerly laboured in Bombay among soldiers and others, who told us that he paid particular attention to the sermons that he heard us preach, and afterwards repeated them to those whom he was accustomed to address. This is the kind of telephone that we want. When we see a congregation making so very much of a particular preacher that they are unwilling to hear any other and insist upon his always preaching to them, and are like fish out of their element if they have not the regular diets of their church, it strikes us that there is something which their pastor has omitted to tell them. Suppose the apostles, when the Lord had broken the five loaves and two fishes and given to them, had gone off to some quiet nook to eat what had been given them, leaving the five thousand to their own reflections, what would the Master have thought of them?

Here is another of Dr. Duff's fervid utterances:

"This kind goeth not out without prayer and fast in." What a volume of significancy have we in these words. Long have all churches and societies laboured by all manner of imaginable plans, methods and enginery to drive out the monster demon of Hindooism; and hitherto but with very partial success. Perhaps it may be to teach us all that this kind will not go out but by prayer and fasting, by real self-emptying, self-denial and humiliation before God, accompanied by fervent, importunate, persevering prayer. Instead therefore of acting any longer as ingenious schemers of new plans, or as critics, judges and fault-finders with old ones; were all of us, at home and abroad, to betake ourselves more to self-humiliation and prayer, perhaps even this kind of demoniacal possession would soon be seen going out from the souls of myriads, to the praise and glory of Jehovah's omnipotent grace."

We must repeat what we said in our notice of the first volume of this interesting and most able work, that the author, in his desire to exhibit Dr. Duff as a person of altogether exceptional intellectual and spiritual power, has overlooked the share that many of his contemporaries had in producing the fruit which he attributes to Dr. Duff. He says, for instance:

"The one boy-missionary ordained by Chalmers and sent forth by Inglis in 1829, is represented by a staff of 115 Scottish and 44 Hindoo, Parsee, and Kaffir missionaries in the half century."

And so on through a whole page, till we reach this climax:

"No Mission can show so many converts, or nearly so many Native Missionaries, gathered from the ranks of educated Hindooism and used to break down the mighty mass of Brahmanism, as the India Mission of Dr. Duff, who was ever ready to abase himself while magnifying his office and defending his method. Each reader may judge for himself what share that method has had in all that makes the India of 1878 differ from that of 1829, especially in the significant fact that in that period the Protestant Christians of India have increased from twenty seven thousand to half a million.

Surely it is a great mistake to give so much of the credit of these results to Dr. Duff. Dr. Duff was an earnest, fervent and accomplished missionary, much to be honoured for his work's sake; he is rich enough in good works to save his biographer the necessity or even temptation of robbing others for his sake. The great majority, nine-tenths at least of the half million of converts here spoken of were brought to the Lord by those who were engaged in a method of evangelization quite different from that to which Dr. Duff devoted himself. So far as we have observed, the great Head of the Church carries on his work in this country in a way to hinder as much as possible the attributing to individual men the honour of what is accomplished. We find a great many influences, not at all homogeneous, combining to prepare the minds of mem for the reception of the Gospel. Even in the case of a single convert, his story generally brings out the fact that different parties, different methods, different influences have wrought together to bring him to the final step of embracing Christ. While gladly acknowledging the marked ability with which Dr. Smith has fulfilled the task assigned to him, we cannot but think that his work would have a higher value if these estimates of Dr. Duff's influence were toned down.

INTERNATIONAL BIBLE STUDY.

February 22, 1880. *Revelation* 1. 10-20.

"I was in the Spirit on the Lord's day." No longer under the dominion of his senses, he saw and heard only what the Spirit of God saw fit to show him. "The Lord's Day." The Sabbath that we keep is the Lord's day; He is the Lord of the Sabbath, and he taught his apostles, and through them all the early churches, to keep the day for him. This day is of infinitely more blessing to the people of this dispensation than the first Sabbath was to the Jews, as it is the day in which the Gospel is proclaimed to every creature, and all scripture expounded to Christians. The great majority of those who have been brought to the Lord, have been converted by the word preached to them on the Lord's day. Let us be careful to use the day for those purposes for which the Lord has given it to us. There is a rest that remaineth to the people of God, which has the effect to lift all the days of the week into the light of God; but this rest does not suffer us to make light of the Lord's Day, which is a day of special testimony for Christ on the part of all the church of Christ. Let all that recognize Jesus as the Messiah keep the Sabbath of God on the Lord's day.

"Saying, I am Alpha and Omega, the first and the last." The description given of him who then spoke to John, corresponds wonderfully with that given of the angel who appeared to Daniel (x. 5. 6.), and the effect of the manifestation on John was like that which was produced on Daniel. As it was Jesus Christ who appeared to John, we naturally conclude that Daniel saw his day even as Abraham did. Jesus is the Alpha and Omega of revelation. He is the Word, that by which the divine mind is uttered. It is impossible therefore that there should be any contrariety between the Jewish and the Christian dispensations; the only difference between them is that one introduces, the other fulfils; the one, the crepuscular light of early day, the other, the noontide glory. Jesus is the first and he is last letter in the alphabet of revelation. Without the alphabet there would be no literature; without Christ, no revelation. He is the Omega the last letter; his Gospel is the evelasting Gospel; and they speak without book who tell us in these days that we have got beyond the teaching of Christ. He is upon the throne and shall abide there until he hath made all the enemies of God his footstool.

"Write and send to the seven churches." Like almost all Scripture, these letters, intended for the universal church, were addressed in the first instance to particular bodies contemporaraneous with the writer.

"Seven golden candlesticks." Instead of the one candelabrum of the tabernacle we have seven distinct lights. The object is to show that Christ is with his prople always even unto the end of the world; is with each particular church, just as though he had no other church to look after, and is perfectly acquainted with its gifts and its deficiences, and able to make them acquainted with their

state, so that no church shall need to envy those who lived in apostolic days. The existence of a church of Christ in any part of this sinful world is a marvel; but the greatest marvel is the presence of Christ with it. Every church that is a true church has the Real Presence, and that real presence is known by this fact that the great aim of the church is to glorify Christ and bring all to his feet, exalting him and depressing self.

"Clothed with a garment down to the feet." 13. Let us remember that this Son of man appears in heaven for us. Here is ground of confidence for the sinner, fleeing from the wrath of God. This same Jesus so glorious, so exalted, so holy, so dignified, the Prince of the kings of the earth, before the sunlight of whose countenance their poor pomp appears utterly contemptible, is the one that appears before God in thy behalf and in thy stead. This is the same Jesus who was marred more than any man and his form more than the sons of men, and who was made a gazingstock to men on the cross. He tasted death for thee and rising, ever liveth to intercede for thee, and this is the glory which he has in the Father's sight as he appears for thee in heaven. "His Voice was as the sound of many waters." Many waters mingle and cast themselves down at Niagara and such is the sound that it is not easy for people to make their own voice heard in the neighbourhood. Men now refuse to hear the voice of the Son of God, but a day shall come when they shall not be able to hear any other voice. To-day, if ye will hear his voice, harden not your hearts.

"He had in his right hand seven stars." 16. These are explained to be the angels of the seven churches. *Angel* means messenger, one through whom the Lord makes known his mind to the churches. Whether an earthly messenger, (pastor) or heavenly messenger is meant, does not appear. But the contents of the letters are evidently for the churches. 'He that hath an ear let him hear what the Spirit saith unto the churches.' The word *angel* is in Old Testament (Septuagint) applied to prophets and to priests. Haggai 1. 13 & Malachi 11. 7 The fact that the star of the church is in the right hand of Christ, is proof that Christ will keep open the communications between himself and the churches. All this is said with reference to that which was to be communicated to the churches as churches. The individual believer is in Christ as the branch is in the vine and has immediate access to the Saviour according to his faith and the measure of his enlightenment.

"His countenance was as the sun shineth in its strength." The light of the candlesticks will not be of much account when the sun is shining in its strength. The lamplight and the stars speak of night, and the sun means day. In the day of the Lord, the full manifestation of Christ will eclipse all minor lights. See 2 Peter I. 19.

"I fell at his feet as dead." It seems strange that the beloved disciple, who had laid his head on the bosom of the Master, and had been with him on the Mount of Transfiguration, should fall as dead at the manifestation of Christ now made him. How shall it fare with those who are not making much account of the word of Christ, and who in many things are preferring their own will to his? How shall it fare with them in the day when he shall appear in the glory of the Alpha and Omega?

"I am he that liveth and was dead, and am alive for evermore. Amen; and have the keys of death and hell." There is a climax here. He was dead; he is alive; he is alive for evermore, having assumed not merely the mortal life he had before but an unending life; and he has the keys of hades and of death, that is, has these regions at his control, compelling them in due time to deliver up what they have and saving men in due time from descending into them. Hades means simply the unseen world. See Rev. xx. 13, 14.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—I thank you for what you said in your last issue concerning faith, and the use of the word in defining a certain class of missions. It seemed to me to be needed both by those who are engaged in so-called "faith" mission work, and by others, that they may not misunderstand us in the use of the word faith.

After some hesitancy we used the word "faith" in designating our mission, in preference to "free" or "independent." We of course claim no monopoly of faith, nor do we lay any claim to a superior faith to those who are laboring in a different way. It simply defines our work as carried on independent of any society.

Ellichpur. Berar, 9/2/80.

Yours &c.,
J. W. S.

NOTES OF A MISSIONARY JOURNEY.

DEAR SIR,—To the South East of Egutpoora about fifteen miles distant, lies a range of hills known as the Aranyákoorung hills. Around these hills, scattered in the jungle, are small villages inhabited by a people called "Thakur lok." What the word "Thakur" signifies, or what it is derived from, or how it came to be applied to this people, I am unable to say. None here, not even the Thakurs themselves, can give me a satisfactory explanation respecting its etymology. The people referred to, resemble their neighbours the "Kolis" in several points, and like them worship the tiger, styling him "Wagya Dev" or "Wag Dev." Besides this ferocious deity, they have other Gods such as Khandoba, Bhairoba, Kulsabai, Suruya (Sun) and Chundra (Moon). Every village possesses its "Dewálayá" or idolhouse, dedicated to one or other of these deities, whom they worship, and to whom they offer on certain occasions, docks and bullocks as sacrifices. They are a simple-minded people but dreadfully ignorant. Though they worship the Gods mentioned above, yet they know not what they worship. Ask them, who is God, and they reply, "we do not know, how can we, no one ever told us." Ask them, why then do you worship these stones? and they answer, "we do not know better." Ask again, who taught you to worship these idols? and they reply, "the Brahmin lok."

They employ themselves chiefly in tilling the ground and keeping large herds of cattle. Some of them often visit Egutpoora and drive a small trade in firewood and grain. Their language is a corrupted Marathi uttered with a slightly nasal twang. Reading and writing they know nothing of.

For a long time we contemplated paying this people a visit. Our hearts were drawn out to them on account of their ignorance. We felt that what they needed was the Gospel, and that we *must* preach it to them. How to do so, was the obstacle. But the Lord at length gave the opportunity, and on the morning of the 5th Feb. a party comprising two native X'tian exhorters of our Church, and the writer, started from Egutpoora, on foot, and equipped as follows,——one suit of wearing apparel each, one pair of shoes each, a staff each, our sleeping apparatus (pillow blanket and rezai), and some light provisions. Our reasons for travelling in this fashion were two, firstly, we desired to adhere as closely as possible to the spirit of Matt. x. 7—14; and secondly we wanted, going as we were to a simple people, to go to them in a simple unpretending style, feeling persuaded that we would do more in the way of getting at their hearts, in this fashion.

Committing ourselves to God, with hearts full of trust and joy, we commenced our journey. Two days we spent preaching in villages on the plain. Our manner of travelling was to start early in the morning for the next village; stop there for the day under shady trees, and if we managed to get a roof to sleep under, to remain there for the night, preaching in the evening, when the villagers were home from their work. If we failed to obtain sleeping room, to preach on arrival at the village, halt and rest for a few hours, then resume our march in the afternoon, for the next village.

On the evening of the second day we found ourselves on the hills and en route for the nearest Thakur village. By sunset we reached it, and met with a friendly reception from the villagers. They speedily busied themselves by clearing the village temple both of its dust and idols for our accommodation, and by bringing us bread, milk, wood, and oil. After a little refreshment, a fire was lit in the temple mandap, and around it collected the congregation. We preached and sang to a late hour and then retired. By dawn next day, we were on the march again, making for the next village. On our arrival there, some of the people collected round to enquire who we were and what our business was. Directly they understood that we were preachers come to tell them about the true God, they received us cordially and offered hospitalities. One went for water, another supplied firewood, and a third, as soon as it was clear that we purposed remaining over the sabbath, set about building a kind of hut for us to rest in. The dwelling they erected is worth a description. Imagine an enclosure not unlike a pen, rectangular in shape, with branches of trees for walls, and roofless (the only roof being the mango tree under which this structure was put up), and you will have a fair idea of what our tabernacle in the wilderness was like. A tabernacle rough and ready in appearance, yet appreciated, since the Lord had put into their hearts to provide us with a temporary abode. Here the villagers assembled both morning and evening to listen to the truth as it is in Jesus; sometimes they would sit and listen till late in the night, sitting around our camp fire, and testifying to their good will by watching in turn during the night watches, while we slumbered and slept.

We had announced that we would hold a regular service on Sunday at eleven o'clock in the morning. Sunday, let me state, is observed as a day of rest by the Thakurs, for what reason I do not know, neither do they, except that it has been, and is, a custom.

Sunday morning came. We secured a drum (ढोलकें) to answer the purpose of a bell. At its summons the people began to assemble, and by the hour appointed we had a congregation of seventy men women and children, representing about half the village population. We opened the service with singing, prayer, and reading of the Scriptures. Then followed simple earnest addresses on the subject "of Jesus and His love." It was a good time. The Holy Spirit was near, Our souls warmed with holy fire as we related "the old old story," and exhorted them to give up their false Gods. At the close of the service, which lasted nearly two hours, we asked those who were determined to forsake their idols, and serve the true God, to indicate their determination by standing up. There was a pause for about half a

minute or so, then one stood up, then another and another, yet another, and another, till in the end we had almost all on their feet, saying with one voice, "yes we will give up our stone-idols and worship the true God."

No doubt some of these stood up because they saw the others do so, and not from any genuine convictions, still I believe quite a number knew what they were about, and *meant* it. Why should they not? The only reason for worshipping these idols that they could give us, was, that the Brahmins told them to do so, and that there was no one to show them "a more excellent way." This, along with their simplemindedness, and the gladness with which they heard the word, has led me to conclude that many, if not all of them, fully meant what they said. The difficulty did not lie in their sincerity, but in the fact that our stay was brief, they themselves helplessly ignorant, needing some one to remain and expound to them "the way of God more perfectly."

On taking leave of them they wanted to know when we intended returning, and even offered to build us a house should we desire to establish regular Mission work among them.

We bade them farewell, and, as our time was up, retraced our steps homeward, arriving at Egutpoora after an absence of five days, in perfect health, and feeling assured that God was calling on us to light a torch amid the jungles of the Arányákoorung hills. The field is ripe for the harvest, only needing the Gospel sickle. I am sanguine, from what our eyes have seen, that we shall have a grand harvest tide among these sons and daughters of the forest. Their ignorance, their childlike simplicity, their darkness of soul, all appeal and plead saying, "come over and help us."

Our resolve is to respond to this appeal so soon as the Lord of the Harvest opens the door. We ask, who is there of God's children, that will help us to go to them?

G. K. G.

Sir,—We request that all friends who feel moved of God to send help either for the Christian Orphanage or the Telugu Mission, will be kind enough to make all monies or orders payable to Rev. C. W. Christian, Chadarghat, Deccan, as postal arrangements in the Nizam's are not the best, and besides out in the country we have no opportunity to convert government to Halli sicca money. Our mission field to which sister Millar and myself (C. B. W.) are now on the way is 75 miles north of Hyderabad on the Yelgundel district. We are going out with axe, saw, hammer, hatchet and augur, screws, nails &c. to fell from the forest and make quarters for the orphans and ourselves! Our faith is firm in Num. 14 7—9.

Telugu Mission and Christian Orphanage. } C. B. Ward. A. C. Davis. Mary Millar.

NOTICES.

Bombay Temperance League, The next district meeting of the League will (D.V.) be held on Tuesday next (February 17th) at 8 P. M. in the Hall of the Methodist Episcopal Church Mazagaum (Nawab's Tank).

All are cordially invited.

Received for the Goolburga Chr. Orphanage, from a friend, Rs. 58-9-0; W. M. & friends, 20; J. D. J., I; Friend, 5.

Received for the House of Hope, Friend, Bangalore, 10; Bangalore, 5; Mrs. G., Poona, Rs. 50.

Received for the Grant Road M. E. Church from R. H. Rs. 50; W. B. 15; Mrs. B. 5; G. B. 5. For seats: G. W. M. 10; Friend, 6; Mrs. H. 5; G. C. 3; Mrs. C. 2; T. T. 3; Mrs. F. 5; Mrs. H. 6; J. B. 5; Mrs. G. 9; Mr. C. 3; J. C. 6; H. T. 6; A. C. B. 3; T. G. 10; J. P. 1; G. R. M. 2; M. B. N. 2; J. C. 2; B. P. 3.

Appointments for to-morrow. Falkland R. Hall, 11 A. M. T. Glover, 6 P. M. I. F. Row. Dean Lane Hall, Fort, 11 A. M. & 6 P. M. O. Shreves. Mazagon 11 A. M. I. F. Row, 6 P. M. G. Bowen. Opening services of the new Church on Grant Road, Tuesday, 24th inst. 7-30 P. M.

Epitome of News.

Saturday, February 7.

—*Times of India*: The latest *Punch* which has come to hand, with that happy opportuneness which so often characterises its cartoons at crises of absorbing interest, depicts Britannia consoling Hibernia in the fore-ground, and in the background places the rabble who are denouncing landlords. Britannia is saying to her Sister Hibernia: "You've troubles enough my poor sister, without *starvation: that* I can, and will, help;" and some verses on the same subject concludes with the stanza—

"We from our poor will spare for thine,
Nor sift desert through sieve too fine;
Let haters howl and bigots whine—
Sisters Still."

—Some twenty native shops and houses, one other dwellinghouse, and the Municipal Office at Simla, have been destroyed by fire.

—Private Turner, 29th Mhow, has been sentenced to 3 months' inprisonment for knocking down private Shore one or more times." Shore died of the injuries, we believe.

—A fire in Tokio has destroyed 11,431 houses.

—At the last meeting of the Asiatic Society of Bengal, M. H. Rivett-Carnac, C. I. E. exhibited some interesting copper coins of the Sunga dynasty, the first of whose kings, Pushpa-Mittra, reigned, according to Prinsep, about 178 B. C. Some of the names on the coins are quite new to Indian History, Mr. D. Carlleyle, of the Archæological Survey, having succeeded in deciphering Bhudra Ghosa, Phaguni Mitra, Bhanu Mitra, Surya Mitra, kings whose names do not appear in any of the existing lists. Engravings of the coins with papers by Mr. Rivett-Carnac and Mr. Carlleyle on the subject will be published in the Society's journal. The coins were found in the Bareilly district by Mr. H. Pratt.

Monday, February 9.

—A telegram was received in Calcutta on Wednesday, announcing that Mr. Jones, Chief Officer of the B. I. S. N. Co.'s steamer Purulia, committed suicide on the voyage to Rangoon, by shooting himself with a revolver.

—A Kabul correspondent writes:—In the hospital at present there is a Ghazi who was wounded during the recent fighting. The Ghazi appears most grateful for the kindness he receives, and is evidently struck with the different treatment adopted by the unbelieving dogs towards their wounded prisoners to that which would be practised by followers of the Prophet towords any Kaffirs who might fall into their hands.

—Says the *Bombay Catholic Examiner*—Mr. Frederick Manning, brother of Cardinal Manning, died at Leamington the evening of Jan. 15, in his 84th year. The deceased was the eldest son of Mr. William Manning, of Comebank, Sevenoaks, some time M. P. for Lymington, and Governor of the Bank of England. Deceased had resided at Leamington for many years in great retirement, devoting his wealth to the erection of Protestant churches, and supporting local charities and the poor.

—Sir Richard Temple goes home soon, and the *Times of India* thinks it not unlikely that Lord George Hamilton may be next Governor.

—*Leisure Hour*: What becomes of all the pins? It is now as much as forty years since the daily supply of pins from the English factories was twenty millions, and ever since that time the daily average has been steadily increasing, till it now stands at fifty millions every day. Notwithstanding all this enormous supply, one can hardly be in the company of man, woman, or child for a day without being asked: "Have you such a thing as a pin about you?"

Tuesday, February 10.

—*Bombay Gazette*: Mr. Shepherd, of the Bombay Education Society's Press, reported to the Police on Sunday last, that on the morning of that day in robing for service at Trinity Church, he left his waistcoat, containing a silver watch and gold chain, hanging over the arm of a chair and on his returning after service the watch and chain were missing.

—Musa Jan is so bullied and worried by Mahomed Jan and other chiefs at Ghazni that he has written to his mother at Kabul, appealing to her to release him at once. This proof of her son's unhappiness has much affected Yakub Khan's wife and she regrets having been a party to Musa Jan's abduction.

For the better removal of our sick to India rest-camps are being established along the line. Thirty sick men will be sent away on each alternate day.

—*Indian Tea Gazette*: It has long been notorious that the armed police force in the outlying tea districts has been glaringly deficient; and now that the sad event recorded has occurred, we do hope that the Government will see the necessity of increasing largely the number of police posts in all the more remote tea districts.

—*Times of India*: In this happy hunting ground men who are performing duties such as are performed in England by the county road surveyor or the city inspector of sewers draw huge salaries, and are assisted in their almost nomial duties by a large staff of highly-paid assistants. To ensure that the roads of a single collectorate should be duly metalled, the culverts kept free from silt, and the masonry duly pointed, we have generally an "Executive Engincer," often a Colonel in the Royal Engineers, who kindly undertakes these arduous and responsible duties upon a salary of Rs. 2,000 a month. It would, of course, be unreasonable to expect an officer who has served so many years and enjoys such good pay to attend directly to such matters himself; so to assist him he has two assistant engineers and four or six subengineers, any one amongst whom is perfectly qualified, as far as attainments go, to perform all the duties of the "Executive Engineer."

Railways and other works, which the country badly wants, which are, when everything is taken into account, the most profitable investments which India has yet made; and which might properly have occupied the services of some of the Engineers the Government dont't know what to do with, are neglected.

—A Poona paper hears that the Bheels have been creating disturbances all round the districts of Ahmednuggur, and that on Friday Major Daniell despatched a gang of Ramoosis, headed by some of the police officials, to Ahmednuggur, to assist the Ahmednuggur police in quelling the disturbances.

—The Calcutta Missionary Conference lately addressed the Bengal Government on the subject of Zenana missions. In his annual report the Director of Public Instruction (Mr. Croft) made certain complaints about the inefficiency of the instruction imparted by the Zenana teachers, who, he declared, were frequently unfit for their work; and he further asserted that owing to the keen competition which the several missionary agencies were in for the approval of the home societies, the work had to be extended at all costs, and that thus there

was much connected with it that was not real and genuine. Mr. Croft declared that of the teachers employed only a few were Europeans, and of these again few were so familiar with the vernacular that they could dispense with interpreters in their intercourse with the pupils. In their memorial the members of the Conference contest most of the statements made by the Director of Public Instruction, and state that for some years past they have observed with growing concern various indications that the confidence of Government which their work formerly enjoyed had been withdrawn. In his reply, written on behalf of Government, Mr. Croft admits that the European teachers employed in zenana work are not now open as a general rule to the charge of ignorance of the language of those whom they are engaged to teach, and assures the memorialists that Government in the Educational Department is by no means indifferent to the value of the educational work which the missionary societies have undertaken. It is, he says, fully aware of the great opportunities which their organisation gives them for advancing the cause of female progress in India; and that, in its comments on that work, the Government has been actuated by the sole desire of improving its character and increasing its efficiency."

—*Indian Chr. Herald:* Mr. Bainbridge, an American Minister, who is on his way home after paying a visit to China and Japan, said, in the course of his sermon at the Circular Road Baptist Chapel last Sunday morning, that during his stay at the latter country forty Japanese students retired into a solitary place and declared, there and then, in the presence of God and each other, that they would worship idols no more. All of them declared themselves Christians. Out of the forty fifteen have since graduated. Now they are engaged in the blessed work of making known the love of Jesus to their benighted countrymen.

—*Indian Chr. Herald*: That intoxicating drinks were in common use in Vedic times cannot be questioned. In Hymn ii, 5, 12, 10, we read the words :—" I deposit the poison in the solar orb like a leather bottle in the house of a vendor of spirits;" which clearly proves that wine was kept in leathern bottles and sold in the bazar. Indra is very familiarly addressed. "Thou, Indra, never findest a rich man to be thy friend; wine-swillers despise thee." Dr. Rajendra Lala Mitra is very decided upon the fact that "the earliest Brahmin settlers were a spirit drinking race and indulged largely in Soma beer and strong spirits," in the sense of intoxicating drinks. "The Sautramani and Vajapaya rites, of which libations of strong arrack formed a prominent feature, were held in the highest esteem." "None will venture to deny that the *Sura* of the Sautramani and Vajapaya was other than arrack manufactured from rice meal; and that will suffice to show that the Vedic Hindus did countenance the use of spirits. . . . In the hot plains of India over indulgence in spirituous drinks, however, gradually bore its evil consequences, and among the thoughtful a revulsion of feeling was the result. The later Vedas accordingly proposed a compromise, and, leaving the rites intact, prohibited the use of spirits for the gratification of the senses. . . . saying 'Wine is unfit to be drunk, unfit to be given, and unfit to be accepted,' and denounced drinking to be heinous in the last degree, quite as bad as the murder of a Brahmin."

—A young Englishman, who settled at Valparaiso a few years ago, under date Nov. 16, writes: "I am in a most nervous state on account of having had three days and nights of successive earthquakes—fearful ones. The first night I walked the streets, and, indeed, everyone else did the same. The second night I went to bed quite exhausted at about 3 a. m., last night also at about 2 a. m., but I could not sleep, for we had about six shocks, though not so strong. The whole cornice of a house close to ours came down into the street, but luckily no one was passing at the time. The women rush into the street in their night-dresses, screaming like lunatics, and one trembles from head to foot. I was crossing our street when the strongest shock came, and I was transfixed with fright, for the road was going up and down like waves. My hand even now shakes, for at any moment we may have another, and how strong it may be no one can tell, I can assure you I am afraid to take off my clothes. The large squares have been filled for the last three nights with beds and people wrapped up in blankets."

—The Society of Antiquaries has received from the Admiralty an account of the discovery of some interesting relics of Christopher Columbus at San Domingo.

—The excavations which are being carried out at Olympia under the auspices of the Prussian Government have recommenced, and important discoveries are being made.

—Father Curci, who is living in retirement at Naples, has written a preface to a new Italian translation of the New Testament, in which he deplores that the Scriptures are so little read by Italian Catholics.

—*Watchman*: "Let us pay a tribute to the administration of Mr. Hayes. No more upright or sensible President ever guided the counsels of the States. He has avoided all suspicion not only of corruption but of nepotism or favouritism in his appointments. He has not, like Grant, found places for his relatives, his connections, his personal friends; and in his dealings with the South he has been uniformly equitable. He did, however, weaken himself with the official politicians, the wire-pullers and expectants, of both parties, by announcing his determination to appoint to office irrespective of mere party and to effect the reform of the Civil Service. His opponents have been too strong for him in respect of the Civil Service. No reform has been effected. We have not learnt that any step has been taken towards such reform. Mr. Hayes has kept his own hands unsoiled and his conscience clear. But that is all he has been able to effect.

"Meantime, the strength of the Democratic party during the last three years, and the fact that Mr. Hayes had so unsatisfactory an election, have emboldened the "aristocracy of the South" to resume their pretensions, have enabled them to become the *de facto* rulers of the coloured people, and in consequence gross tyranny and outrage have become customary throughout several of the Southern States. The negroes, in too many instances, have been virtually re-enslaved, From the case of Jamaica, among our own possessions, a full generation after emancipation, we may understand the case of the Southern States to-day. The Jamaica Legislature has been dissolved, as the only way to cure planters' tyranny, and the island brought under the direct government of the Crown."

Wednesday, February 11.

—A caravan from Herat brings news of a fresh fight between the Herati and Cabuli troops, in which the former were again worsted owing to the want of artillery. The losses were heavy on both sides.

At Ghuzni the Afghans are engaged with the Hazaras and in the west with the Bulichis of Chikansur, who, however, have no political object, but are merely taking advantage of the unsettled condition of the country to gratify their feudatory instincts. A considerable force, accompanied by guns, has been sent from Herat against them.

—Damage to the mount of Rs. 30,000 was done by a fire yesterday near Calbadevi Road.

Thursday, February 12.

—*Indian Mirror*: It is proposed promote communion with departed saints among the more advanced Brahmos. With a view to achieve this object successfully ancient prophets and saints will be taken one after another on special occasions and made the subject of close study, meditation and prayer. Particular places also will be assigned, to which the devotees will resort as pilgrims. There for hours together they will try to draw inspiration from particular saints. We believe a spiritual pilgrimage to Moses will be shortly undertaken. Only earnest devotees ought to join.

—Same, under the head of the New Dispensation:

"In the days in which the Queen of the Isles beyond the seas reigned, and in the fifty third of her rule, I, the son of man, saw a great vision, which thrilled my whole frame and filled me with great joy.

"For lo! the heavens were opened, and a voice louder than thunder came saying, Rejoice, Bengal, thou hast found favor in the sight of the Lord, for unto thee a child is born, and it shall wipe away all thy tears.

"And there was the eternal Gem of Glory whose brightness surpassed the light of numberless suns; east, west, north and south were filled with light unspeakable. My heart throbbed, and I was greatly stirred.

"I saw the figure of a woman, and she was like unto a daughter of Bengal, the same was she who was seen in exceeding throes and travail for two score and ten years, and she brought forth a male child.

"The upper limb of the child was like unto a lion, and the lower one resembled a man.

"The child was wonderfully strong. No sooner did it see the light than it roared like a young lion, and the foundations of the earth seemed to shake by the sound thereof. Then the child fell prostrate before the Sun of Eternal Glory.

"And behold I saw the gates of heaven opened, and the sons of God descended upon the earth as freely as they used to do in days of yore, and the sons of God lived and moved among the children of men, and there was a great crowd among them all, the sons of God mixing with the children of men."

Has not the son of man here made a mistake, putting 53d for the 43d year of the Queen of the Isles?

—*Bombay Gazette*: If the drainage works are to be in process of construction the promised number of years, the citizens will have reason to regret the fact and curse the drainage scheme, unless some attempt is made by the Municipal authorities to prevent their being an unnecessary nuisance. At present they are a source of danger and annoyance, both of which might be avoided in a large degree.

—A Mrs. McDonnagh, in Poona, is charged with having in her possession a quantity of goods stolen from the G. I. P. Stores.

—Cabool, 9th: In consequence of our refusal to pay higher prices, the sheep contractors have driven their flocks away, leaving us with only sixteen days' meat supply.

10: A sharp shock of earthquake was felt early on Monday. No damage was done to the buildings in the Sherpur cantonments; in Bala Hissar a wall fell, injuring six Goorkhas, two severely. The difficulty about the meat supply continues, and solders' daily rations have been reduced to twelve ounces. Tinned soup is served out to compensate for the reduction.

—On the 14th ultimo, the neighbourhood of Ajantalla, a place at the very teeth of the Barrackpore cantonment, was in an uproar. Parties were formed, and fought against each other amidst a tumultuous crowd, varying from 5,000 to 6,000 people, each aiming at a paltry booty of a few goats sacrificed annually before the local god. During the struggle how many men were wounded, it is hard to tell. Three lives were lost.

—Major General James Travers is to have the Madras command.

—*Times of India*: One hundred and forty-one bales of warm clothing, intended for the troops at Cabul, have been captured by the enemy during the transit of stores between Gundamuck and Jugdulluk.

Friday, February 13.

—*N. Y. Evangelist*: By the death of Bishop Gilbert Haven, the Methodist Church has lost a man of remarkable individuality and personal graces. He was born in 1821, and graduated at Wesleyan University, Middletown, Conn., 1846. Before entering the ministry he was principal of the seminary at Amenia, N. Y., for two or three years. He was admitted to the New England Conference in 1851, and soon made his mark as a preacher, and was appointed to important pulpits. But he was more noted at that time for his extreme anti-slavery views than as a theologian. And at the breaking out of the war in 1861, he volunteered as chaplain. He afterwards travelled in Europe, served as overseer of destitute freedmen in Mississippi, and edited Zion's Herald of Boston, the leading New England organ of his Church, and here it was, as editor, that he gained more reputation than in any of his other labors. He was appointed Bishop in 1872, and assigned to the Gulf States. But he spent most of his time in travelling, first in Mexico, and afterwards in Liberia, where he contracted the malarial disease which resulted in his death. He was a man who was intensely alive to all that was going on in the world, and interested in secular as well as religious affairs. He was a great favorite with those who knew him well, an entertaining companion, courageous, and capable of doing unusual things. He belonged to the same family as Chancellor E. O. Haven, Professor Joseph Haven, and Samuel F. Haven.

—The Bombay Chamber of Commerce are moving to get the Mail-day changed from Saturday to Friday.

—The death-rate in the North-Western Provinces and Oudh in December last, though much less than in the previons month, was still far above the average.

—Deaths in Bombay last week, 481.

—A writer quoted by the *Times of India*, says: "The narcotic effect of chloral is supposed to depend upon its undergoing within the body a decomposition by which chloroform is produced and suffered to mingle with the circulating blood. . . . It is conceivable that certain conditions may retard or prevent the customary decomposition, and that this may only commence after a second or third portion of the chloral has been swallowed, so that the whole quantity to be acted upon at once may be so large that it must almost of necessity be destructive to life.

—Same: "The condition of things in Afghanistan at present offers a striking parallel to what took place there subsequent to the massacre of Sir W. MacNaghten in 1842. In proof of this we have only to point to incidents and events which are now traspiring, and those recorded in the Diary of an officer who served in the Afghan War of '42, as given in our columns from day to day. For instance, in the portion of the Diary which we printed yesterday, under date of February 24, 1842, we find it recorded: "Four horsemen brought orders from Mahomed Akbar Khan, commander-in-chief of the rebel army at Cabul, to the rebel chiefs here, directing them to disperse their cavalry in parties of 2,000 in different directions around Kandahar, these to cut off all small detachments, forage parties, &c., and to annoy our troops by continual alarms, night attacks, and in every possible way to prevent supplies coming into the city, but on no account to hazard a general action of their combined forces with ours, and that by the end of March Mahomed Akbar Khan would be at Kandahar with 40,000 men and thirty guns." Compare this with what the correspondent of the *Englishman*, writing from Pezwan on the 28th of January last, says: "All the Khans have received letters from Mahomed Jan to hold themselves in readiness for an attack upon the posts between Gundamuck and Luttaband, in which he will join, as he expresses himself disinclined to waste his ammunition upon the walls of Sherpur. This master of strategy sees where our weakness lies, and if his plans are carried out and well supported by the tribes contiguous to our single line of communications, we shall have some very pretty guerilla warfare to keep us warm till spring."

—Same; Allahabad, 12: News from Balkh states that Abdul Rahman, with the son of the late Sirdar Mahomed Azim Khan and two or three thousand Turkomans, has crossed the Oxus into Badakshan while Nek Mahomed has also crossed the river from Bokhara. The meeting point is supposed to be at Khulum. Gholam Hyder, Governor of Turkishtan, has moved out from Balkh with cavalry and guns to Mazar-i-Sharif, whether for resistance or to make friends with Abdul Rahman is uncertain. The latter is said to have been dismissed by the Russians, but whether he accepted instructions from them is not stated. He is said to have sixty thousand rupees in his treasure chest.

—*Deccan Herald*: One Gopal Vishnu Patuck has been sentenced to fourteen months' rigorous imprisonment for stealing ornaments from a god in the house of a Brahmin in Poona. The prisoner had once before been sentenced to receive twenty-five lashes for a similar offence.

—Another batch of 34 dacoits have been sentenced to transportation, most of them for life.

—*Overland Mail*, Jan. 23: Amongst the deaths recorded this week are:—Major. Gen. J. Graham; Hon. A. T. Moreton; Alderman T. S. Watkinson; Mr. J. Torr; Mr. T. R. Landseer, R. A.; Miss H. J. Gladstone; Duc de Gramont; and M. Jules Favre.

The riots at Pesth have been quelled. The Government papers hold the Socialists responsible for the disturbances.

The Porte has sent a letter to Sir H. Layard expressing satisfaction at the resumption of official relations, but maintaining that the proceedings of Dr. Koeller justified the seizure of his papers, and that Ahmed Tewfik deserved the punishment awarded to him, his liberation being only due to the clemency of the Sultan.

Sir Henry Layard is about to reply to this note. So far from the incident being ended, the German and Austrian Ambassadors are stated to have applied to their Governments for instructions on the subject.

Miss Helen Jane Gladstone, the youngest daughter of the late Sir John Gladstone, Bart., and sister of the Right Hon. W. E. Gladstone, died at Cologne, on Jan. 16, at the age of sixty-five. Miss Gladstone, who was a Roman Catholic, belonged to one of the religious houses at Cologne.

Selections.

DEATH UNTO LIFE.*

It is a striking feature in the natural world, that life, with all its glorious activities and beauties, seems to spring out of death and decay. Winter comes, the death of vegetation, the leaves wither, the flowers die, the woods become bare, and all the radiant beauty of summer fields is buried in the cold ground. But spring returns, and with it wood, meadow, upland, and brook, burst forth into renewed life.

"From the green marge of lake and stream,
Fresh vale and mountain sod,
They come in gentle glory forth,
The pure, sweet flowers of God."

Yet has not all this life of the new year been nurtured and produced by the very ingredients added to the soil in winter's decay?

Observe the life of many islands. At their birth they were bare rocks. Then the lichen came and fixed its slender film, bloomed, and withered, and left behind the first faintest indication of soil. Next came the moss, raising its slender stalk, soon to pass away, and add its tiny deposit of earth. Now the hardy fern appeared, springing up and again and again in wild profusion, in its turn to die and replenish the ground. In time the very rock itself, under the influence of sun and shower, decayed and crumbled away, and rolled down in its ruin rich fertile mould. The waves washed upon its shoses cocoa-nuts, which during last year's storms they had snatched from some far-off beach—those travellers whose fragile bark is so wonderfully poised as to float in salt water, and sink when it reaches fresh. The birds dropped over it in all directions the seeds which formed their often undigested food. Then came many a wild flower and many a stately tree. Centuries pass by, and out of this cemetery of nature comes a glorious scene of life,

"Summer isles of Eden lying in dark purple spheres of sea."

We read the same lesson in the records of remotest ages, graven deep in the bowels of the earth. When the secrets of the mine are revealed, we see how its black veins consist of the buried ruins of vast forests and ferneries of stupendous growth and rank luxuriance. Singularly grand and beautiful were the lonely groves of that primal era. The markings or regular tracery on the stems of the plants led Hugh Miller to style this vegetation "the sculpturesque." He says, "In walking among the ruins of this ancient flora, the palæontologist almost feels as if he had got among the broken fragments of Italian palaces, erected long ages ago, when the architecture of Rome was most ornate, and every moulding was roughened with ornament; and, in attempting to call up in fancy the old carboniferous forests, he has to dwell on this peculiar feature as one of the most prominent, and to see, in the multitude of trunks darkened above by clouds of foliage that rise upon him in the prospect, the slim columns of an elder Alhambra, roughened with arabesque tracery and exquisite filagree work." These, age after age, alternately flourished and fell, and were finally overwhelmed in periods immensely remote. Yet their destruction has given to man the coal which forms the very sinews of the wondrous life of commerce and arts in these last days.

Underlying the whole order of nature we see this important principle of Death unto Life. It is this very principle to which our Saviour calls our attention in the most solemn and striking manner. "Amen amen, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Here the inspired figure is that of a seed of corn cast into the ground, which, when warmth and moisture reach it, decays and dies. Yet out of its death the mighty power of God calls new life. "First the blade, then the ear, then the full corn in the ear," yielding fruit in due season, "some thirty, some sixty, some an hundred-fold." There is a remarkable fact conneceed with the germination of wheat, which lends great force to our Lord's illustration, and which, we believe, has nevertheless escaped the notice of commentators. A grain or corn of wheat, when properly buried in the ground, like all other seeds, sends forth roots which grow downwards, and a stalk which ascends. But when the stalk emerges from the earth, its first knot or joint is made, from which a leaf springs; and here a very peculiar feature may be noticed. As soon as the weather will allow, a second set of lateral roots are thrown out from this knot, "which act as the real feeders of the plant; *while the stalk and roots that are beneath speedily perish.*" This must occur in the case of all healthy wheat that is to bear "much fruit." The growth of these lateral roots, and the decay of all below them, is only found wanting where the grain has been too superficially sown, that is, has been allowed to fall *on*, but not "*into* the ground," and under these circumstances it can never flourish. It is, therefore, literally true,

* Extracted from "*Rays from the Realms of Nature*," by Rev. James Neil. (Cassell, Petter, and Galpin.)

in a remarkable manner, in which it is not true of other seeds, that a "corn of wheat," in order to its proper and abundant increase, must actually die. If it were left to remain in the barn it would abide safe, but alone; but if it be cast to the earth, if it be buried and die, "it bringeth forth much fruit." "Just so," it is as though our Saviour would say, "except I suffer, you cannot be happy; except I die, you cannot live. Were I to pass to My throne along an easy path of taiumph, as you desire, man would remain unsaved, but if I die for you on the cross, I shall bring forth much fruit, both in the rich and abandant gifts I shall receive for men, and in the countless multitudes of the redeemed."

And as with our Lord, so also with His people. In the very next verse Jesus applies the principle equally to us. "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve Me, let him follow me." Thus Christ calls upon us to be conformed to His sufferings, and points out that, in our case, too, the path of life and usefulness leads in every instance through "the valley of the shadow of death." Self must be slain, the flesh must be crucified, and we must die to the world if we are to bring forth much fruit. This is a hard saying for flesh and blood, and the disciples of Jesus have always been slow to receive it. Those who first heard it thus plainly taught hed been but just before leading the acclamations of the crowd in proclaiming a kingdom of ease and glory, the while He Himself was weeping. Indeed, they had actually been disputing beforehand which of them should enjoy the most of its honours and emoluments, so reluctant are even the Lord's own people to take the way of the cross. But the success of apparent failure is one of the deepest and most glorious mysteries of the kingdom. Well for us if, like the Apostle Paul, who had truly learnt the Master's lesson, we, too, can say, can say, "I die daily." If our work is to be fruitful, our attitude must be that he has so plainly described—"always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (1 Cor. xv. 31; 2 Cor. iv. 10)—(*Word and Work.*)

PRE-HISTORIC MAN.

A LECTURE was delivered on Thursday evening at the London Institution by Professor Boyd Dawkins, F.R.S., entitled "The Man of the Caverns." The lecturer commenced his remarks by stating that he proposed to say nothing on the question of the origin of man, but to direct his attention to the results of the present inquiry into the antiquity of man, and to describe what had been made out regarding the two earliest sets of men who have left their remains in this country and on the continent. One set of men had left their remains in the rivers and the other in the caves. It was with the traces of the latter set that the lecture principally dealt. Professor Dawkins said that the discoveries made in the caves during the past four or five years undoubtedly denoted the presence of men at some time or other in them. As far north as Peterborough, and so far south as the Channel, in France, Spain, Italy, and Greece, rude stone implements had been found which proved that the ancient hunter had had his home there. In Africa and in India similar discoveries had been made, thus showing that that early race of man had an enormous range over the world. To him it was a remarkable thing that the men who lived in the tropical jungles of India and hunted the wild animals of India were precisely in the same stage of culture, and used the same kind of rudely-shaped implements, as the men who lived among the oak and pine forests of Europe. Just as the one race hunted animals now extinct in India so the other hunted animals now extinct in Europe. As to what and who the men were the lecturer professed to have no knowledge. All that he was able to say was that the state of culture revealed by the discoveries in the rocks was probably the very foundation of the present condition of things. The few bones which were found only told them that those men were not of the race which some people who knew nothing about the matter were fond of calling the "missing link." They were men, and lived by hunting wild animals. Moreover, it was undoubted that they were in the habit of dressing in skins, as the implements for preparing the skins proved. Professor Dawkins showed by means of enlarged diagrams that art was brought to a considerable degree of excellenee by these dwellers in caves, the materials with which they worked being sharp flints and upon bone surfaces. The geography of early ages, which the lecturer said they could not doubt, was altogether different from what it is at present, and the probable climate next formed the subject of the lecturer's remarks. As to the date at which the cavern men and river drift men lived Professor Dawkins said he was eble to say absolutely nothing. One guess was precisely as good as another, and it was idle to attach any importance to attempts to measure past time outside the reach of history. The lecture, which attracted a large audience, was illustrated by a number of well-executed diagrams, representing the stone implements for hunting, some of the specimens of art to which the lectureer had alluded, and representations of the animals that inhabited the world in the period in question.—(*Watchman.*)

Miscellany

—The Rev. John Macpherson in the *Christian*, on the Tay Bridge disaster:

"Last year it was a great bank: this year it is a great bridge. But whether it be the pride of a nation, or the pride of one little heart; a great railway enterprise, or your own little personal business, your domestic life, your health, the object of your fondest affection, the friendship of a life-time, or a too dearly cherished investment,—all the same, a whiff of the Almighty's breath, and the glory of it is in the dust! And so eventually the day of the Lord of hosts shall be upon every high tower and upon every fenced wall, upon all the ships of Tarshish and upon all pleasant pictures, and the loftiness of man shall be bowed down and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day."

"So, too, we are reminded that our dependence on God is not diminished by the achievements of modern science. We are as really and as entirely in the hands of God as our grandfathers were, or even our remotest ancestors. To think or feel otherwise is one of the hallucinations of the age. The tendency of scientific thought and the outcome of scientific progress is largely in the direction of an undue reliance on the human arm, with, of course, a corresponding forgetfulness of God—which is only another word for atheism. To the men of science, as well as to the crowd, the voice cries, 'Be still, and know that I am God.'"

—*Christian*:

We have been blamed for using strong language, and for directing attention to special callings. The burning words in which our fathers expressed themselves—men who left their "footprints on the sands of time," and whose names are had in lasting and honoured remembrance—seem to be forgotten, and, when recalled, to be very unwelcome in the ears of their feeble sons. A correspondent sends the following extract from a sermon preached by JOHN WESLEY on "The Use of Money":—

"We may not gain by hurting our neighbour in his body therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true these may have a place in medicine; they may be of use in some bodily disorders, although there would be rarely any occasion for them were it not for the unskilfulness of the practitioner; therefore, such as prepare and sell them only for this end may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way to any that will buy are poisoners-general. They murder his Majesty's subjects by wholesale; neither does their eye pity or spare. They drive them to hell like sheep. What is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there—the foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, oh! thou man of blood, though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day,' canst thou hope to deliver down thy fields of blood to the third generation? Not so, for there is a God in heaven; therefore thy name shall soon be rooted out. Like to those whom thou hast destroyed, body and soul, 'thy memorial shall perish with thee!'"

—Rev. G. Carlyle, Turkish Missions Aid Society, 8, Adam-street, Strand, writes to the *Times*:—We have just received a telegram from Ooroomiah stating that the famine in all that region is increasing every day. Unless strenuous efforts be made to send help from this country and America, a great part of the population may perish. We are glad to learn that a committee is being in London. There are only two months' supply of food for the next seven months. It will be necessary to get provisions sent up the Tigris to Mosul or some central depot. I hope that many of your readers may kindly show their interest in helping to avert or at least to mitigate this calamity.

TELEGRAPHIC NEWS.

London, February 5th: In the House of Commons Mr. O'Donnell (Home Ruler) gave notice of an amendment to the address in reply to the Queen's Speech, pointing out the systematic neglect of Irish affairs.—Sir D. Wedderburn gave notice of motion that it was desirable to confer on the people of India a share in the representation of the Indian Council.—In the Lords the address in reply to the Speech from the Throne was voted after a short debate.—Lord Beaconsfield said that when our military frontier was secure in the north-west of India, our troops would be withdrawn and a British Envoy retained at Cabul.—The Duke of Argyll made an attack on the Viceroy and General Sir F. Roberts.

6th: In the House of Lords last night Lord Beaconsfield, in reply to questions put by Lord Granville, said that at the suggestion of France the British Government had submitted certain proposals for the settlement of the Greek frontier question, which, he believed, would be conclusive. The question regarding the Montenegrin frontier, he said, would be shortly arranged.—With respect to Afghanistan His Lordship said the British Government was opposed to a policy of annexation, and was in favour Afghan self-government. His Lordship then expressed his disbelief in the charges which had been brought against General Sir F. Roberts.—Sir Stafford Northcote in the Commons, yielding to the persistent opposition of the Home Rule members, has agreed to adjourn the address in reply to the Speech from the Throne.

7th: Lord Cranbrook (Secretary of State for India), in reply to a deputation from the Manchester Chamber of Commerce, said the Government had no information confirming the rumour that it is intended to reimpose the Import duties on cotton goods in India. He was of opinion that such a course would be most unjust, and gave his assurances that both the Viceroy and Sir John Strachey were very favourable to the abolition of the duties

in question.—Afghan despatches from the Secretary of State for India to the Viceroy, dated 11th December, have been published, from which it seems clear that the establishment of a single permanent Afghan Government is impracticable.—Mr. E. Stanhope (Under-Secretary of State for India), in replying to a question in the House of Commons, said that the despatch of the Duke of Argyll to the Ameer of Afghanistan in 1869 expressly designated Her Majesty the Queen as Empress of India.—Mr. Stanhope said it was true that correspondence between Russia and the Ameer of Afghanistan had been discovered in Cabul, but that the Government declined to produce the papers in question on the grounds that it would be inexpedient and prejudicial to the public service so to do.—The debate on the address in reply to the Queen's Speech was resumed in the House of Commons last night, during which Mr. Redmond (Home Ruler), Member for Wexford, brought forward an amendment condemning the neglect evinced by the Government of the present distress in Ireland. Other Home Rule members during the debate which followed this amendment urged that the Government should make advances to the Irish tenants. Sir Stafford Northcote, in reply, detailed the measures which have been adopted, and stated the future intentions of the Government in respect to relieving the prevailing distress. The debate was then adjourned.—Mr. Hopwood, Member for Stockport, gave notice that he intended to call the attention of the House to the existing Press Laws.—The electoral address of Sir Richard Temple to the electors of East Worcestershire has been issued.—The result of the election of a Member of Parliament for Liverpool in place of the late Mr. Torr, is as follows:—Mr. Whitley (Conservative), 26,106 votes; Lord Ramsay (Liberal), 23,885. Lord Ramsay received the support of the Irish electors in consequence of an agreement he had made with them to vote for a Parliamentary inquiry demanded by the Home Rulers.

9th: It is stated that the Chinese Government has declined to ratify the Treaty for the cession of Kuldja.—Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question in the Commons, said the Government propose the renewal of the Ballot Act only for a year, leaving the decision to the new Parliament.

10th: The *Times*, in a leading article, announces its belief that instructions have been sent to Mr. Thomson, the British Minister at Teheran, to inform the Persian Government that the British Government releases Persia from her Treaty engagements entered into in 1857. The *Times* regards this step as tantamount to an invitation to Persia to occupy Herat.—In the House of Commons last night the debate on the address in reply to the Royal Speech was resumed. The Marquis of Hartington and Mr. Forster opposed the amendments brought forward by Messrs. O'Donnell and Redmond, and said that the charges brought against the Government by the Home Rule party were not proved. The debate was again adjourned owing to the persistent attitude maintained by the Home Rule members.—Colonel Stanley (Secretary of War), in reply to a question put, said the publication of the New Press Rules was not authorised.—In the Lords the Duke of Argyll admitted that in his despatch to the Ameer Shere Ali in 1869, he had designated Her Majesty the Queen-Empress of India with the object of expressing her Sovereignty.—The Theatre Royal, Dublin, was totally destroyed by fire last night, and six lives were lost.—In the House of Commons this evening Sir Stafford Northcote (Chancellor of the Exchequer) in reply to a question respecting the statement made by the *Times* that England had released Persia from her Treaty engagements of 1857, said that Persia's communications on the subject of Herat were still under the consideration of the Government, and that, as we had not yet come to an understanding in the matter, it was inexpedient to make any statement to the House.—Lord Beaconsfield, in replying to a question on the same subject in the Lords, said there was no foundation for the assertion that England had released Persia from her Treaty engagements of 1857. His Lordship said negotiations with Persia still continue, but nothing is yet concluded. He promised to produce the papers when completed.

11th: The debate on the address in reply to the Royal Speech was resumed in the House of Commons last night, when the amendment moved by Messrs. O'Donnell and Redmond was negatived by a majority of 150 votes, 66 members voting for and 216 against it.—Twenty-four Liberal members supported the amendment.

St. Petersburg, 11th: The *Journal de Saint Petersburg* publishes an article respecting the negotiations proceeding between Persia and England, and says that if Persia rejects the prolonged friendship of Russia in favour of England, she will do so at her peril.—The appointment of General Skobeloff to the Command of the Expedition against the Tekke Turcomans, in succession to General Tergukasow, is confirmed.

London 12th: In the House of Commons last night Sir Stafford Northcote, replying to a question put by Mr. Fawcett, pledged to submit to the House any decision as to whether the renewed Afghan War expenses are to be borne by India.—Latest advices from the Cape state that the South African House of Assembly has been prorogued. The Colonial Secretary announced a series of resolutions in connection with the establishment of the new Confederation. The Baroness Burdett Coutts has notified her intention of distributing £5,000 toward relieving the distress in Ireland.—The Colonel of the 108th Foot has been appointed Colonel of the 71st Foot, the Colonel of the 109th Foot has been appointed Colonel of the 93rd Foot. Lieutenant-General Greathed has been appointed Colonel of the 108th Foot, and Lieutenant-General Kelly Colonel of the 109th Foot.

PASSENGERS SAILED.

Per P. and O. Str. *Khiva*, 7:

For Southampton.—Mrs H H Murray, two children and infant, Major R C Smith, Rev J A Stamper, Mr H S Nixon, Mr and Mrs Mulville and child, and Mr and Mrs O V Morgan.

For Brindisi.—Mr J P Thomas, Mr John Thomas, Mr L E Griffiths, Mr James Murdock, Capt W Vaughan Morgan, Mr P J Nicols, Mr T Bolland, Mr and Mrs T Norman, Mr H R McInnes, Dr Young, Mr D McLaren [Jr] Mr J J Guise, Miss Grant, Capt H W King, Mr James Henderson, Mr G Newell, and Mr R H Adams.

For Venice.—Mr Newton Pratt, Mr T D Skelly, Mr Schlesinger, Mr Newell, Mr and Mrs T C Glover, Miss G Glover, Mr and Mrs R Stewart, Mr and Mrs Collins, Miss M Stewart, Miss N Stewart, Mr R Stewart (Jr) and Master Collins.

For Suez.—Mr Charles E Pitman, and Major Duncan.

For Aden.—Surg B L Dutt, and Mr Jilet.

For Malta.—Col and Mrs H K Burne.

PASSENGERS ARRIVED.

Per Str. *City of Baltimore*, 8, from Liverpool:

Major and Mrs Reid and child, Mrs Young and child, Mr Evezard, Mr Evezard (junior), Miss Evezard, Miss Little, Miss Hilton, the Misses Knowles (2), Mr Wheatley, Mr Montanaro, Mr Jordon, and Rev Mr Moulson.

Per P. and O. Str. *Gwalior*, 11:

From Southampton.—Mr Cunningham, Miss Vyse and Niece, Mr W Fraser, Mrs Robinson, child and daughter, Miss A Corke, Mr D Greening, Miss C Wainscott, Mrs Granger and child, Mrs Whelan, Gen W CR Macdonald, C B, Miss B Sharps, Capt Cooksley, Mr and Mrs A Sawyer, Sheik Ameer Alley, and Sheik Abdool Guffer.

From Brindisi.—Mr P Ferguson, Mrs Jenkins, Mr and Mrs H G Ross, Mr J R Fitzherbert, Mr H Hadden, Sir M and Lady Westropp, Mr G S Taylor, Mr F Mackenzie, Lieut L S Peyton, Lieut C St C Cameron, and Lieut H R Alston.

From Venice.—Major Byam, Mr and Mrs Langford, and Mr and Mrs Keithorn.

From Suez.—Mr and Mrs Fogg.

From Gibraltar.—Mr Dalgado.

From Malta.—Miss Dacres.

Domestic Occurrences.

BIRTHS.

MACDONALD—At Malabar Hill on the 1st February the wife of Charles Macdonald of a daughter.

ROBINSON—February 7th at Bangalore, the wife of Rev. J. E. Robinson, Methodist Episcopal Mission, of a daughter.

BLUNT—February 10th, at Sassoon Dock, Colaba, the wife of Mr. W. A. Blunt, H. M. Customs of a Son.

MARRIAGE.

PETLEY—STUART—February 9th, by the Rev. H. C. Squires, Navigating Lieutenant Eaton W. Petley, R. N., to Ida Geraldine, daughter of C. A. Stuart, Esq., Officiating Post Master General, Bombay Presidency.

DEATHS.

SHANNON—February 3rd, at Kolhapur, Minnie, the beloved wife of R. J. Shannon, B A, Executive Engineer

MCLOUGHLIN—February 6th, at the residence of his son-in-law, Mr McCarthy, Naigaum Road, Dadur, Lieut. P. McLoughlin, Invaild Establishment, aged 69 years.

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th February 1880.

Mrs. Grennan, 31st January 1880, Rs. 6; Mrs. Sargon, 17th May 1880, Rs. 6; Rev. G. Wagner, 31st December 1880, Rs. 7-10; Basel Mission House Dharwar, 31st December 1880, Rs. 7-10; Rev. H. Gilruth, 31st January 1881, Rs. 7-8; Rev. Appajee Bappoojee, 30th November 1878, Rs. 2; Henry North, 1st March 1880, Re. 1; G. H. Edwards, 30th September 1879, Re. 1; J. C. Stewart, in part payment, Rs. 3; M. W. Walker, 10th November 1880, Rs. 7-10; Dr. G. Sinclair, 31st December 1880, Rs. 10; Alex. Johnstone, 31st December 1880, Rs. 6; Arthur Coghlan, 26th July 1880, Rs. 5; Rev. A. P. Riddett, 21st February 1880, Rs. 2-9; Dr. C. Joynt, 7th January 1881, Rs. 10; G. C. Gilder, 31st December 1880, Rs. 6; Henry Conder, 29th May 1880, Rs. 6; Rev. G. T. Rea, 9th May 1880, Rs. 7-10; Rev. M. H. Nichols, 5th April 1880, Rs. 7-10; Alex. Brown, 10th April 1880, Rs. 9-4.

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